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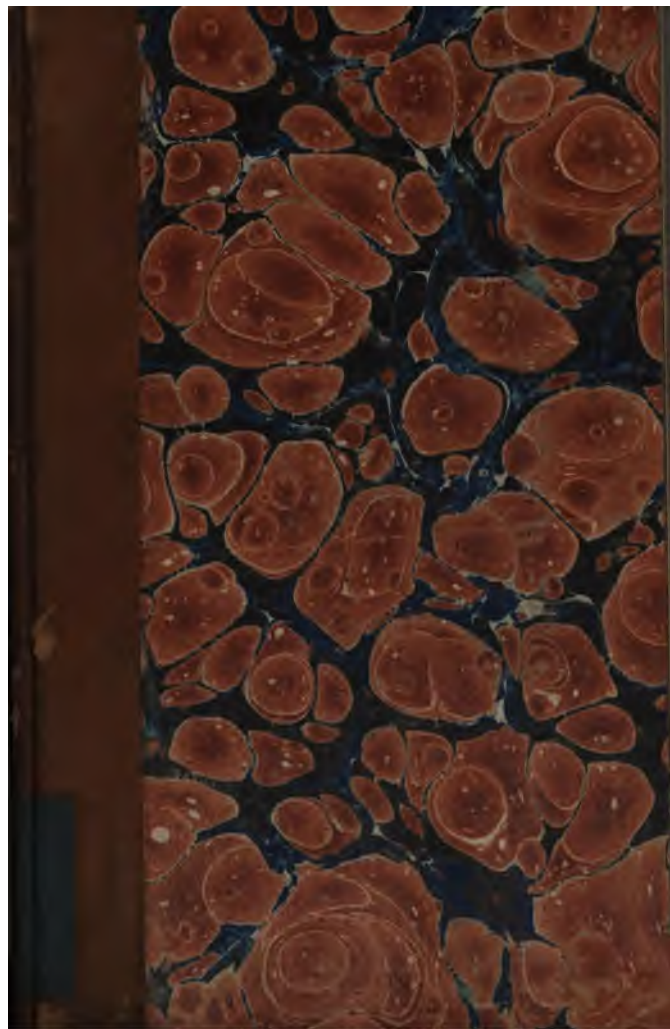
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FRUIT GATHERED

FROM AMONG

ROMAN CATHOLICS IN IRELAND.

REPORTED BY

JAMES CARLILE, D.D.

LONDON:

JAMES NISBET AND CO. BERNERS STREET.

MDCCCXLVIII.



PREFATORY STATEMENT.

THE Mission in 'Birr, or Parsonstown, (King's Co. Ireland) was commenced in the year 1840. It originated in the interesting circumstance of a small congregation of Roman Catholics having, together with their pastor, spontaneously sought connexion with the Presbyterian Church in Ireland. The preparatory steps of this movement it is unnecessary here to detail. It is sufficient to state, that the Rev. Messrs. Crotty, Roman Catholic Clergymen of Birr, having disputed with their bishop, and being joined by a large number of their flock, were led to enquire into the Scriptural authority for the privileges and powers claimed by the bishop, and thence to consider other peculiarities in the discipline, doctrine, and worship of the Church of Rome ; till at length they felt themselves constrained to abandon that Church altogether. In taking this decisive step, they were accompanied by a portion of the people who had followed them through all the successive stages of their progress from Romanism to Protestantism. The Rev. Michael Crotty became a minister of the Church of England. His cousin, the Rev. William Crotty, together with the congregation, was received into connexion with the Presbyterian Church, in the year 1839. In the following year, the

Rev. Dr. Carlile, of the Scots Church, Capel Street, Dublin, went to reside in Birr, with the sanction of his Presbytery and congregation, for the purpose of superintending a Mission to Roman Catholics in that town and neighbourhood. At that station he has remained ever since, and has at present the following agencies employed under his direction :—

1. He himself ministers the Word and Ordinances of God to the congregation according to the Presbyterian form of worship and discipline. The Session consists of himself and three elders, two of whom are Scripture Readers : one of these, and the third elder, having been Roman Catholics. The average attendance at morning service consists of about eighty individuals, most of whom have been Roman Catholics, or of Roman Catholic parentage.
2. There is a Sabbath School in connexion with the congregation, the average attendance at which is above fifty children.
3. There are six Day-schools ; two for boys, and two for girls, and two at which both boys and girls attend. In one of these is a female teacher for the girls, making in all seven teachers. Two of these Schools are in the town of Birr, and the remaining four in neighbouring villages. At two of the latter, Sabbath afternoon classes are held.
4. There are four Scripture Readers constantly employed in the town and neighbourhood. One

these is stationed at Banagher, and is supported by a fund of Lady Huntingdon's, but under the superintendence of Dr. Carlile. One of the teachers is engaged also as a Scripture Reader for the village in which the school is conducted.

5. Dr. Carlile's family give assistance in various departments of the Mission. Some members of the family superintend work provided for poor females ; and a class, formerly taught by Dr. Carlile's sister, now deceased, has been taken up and taught most efficiently by Miss Banks from Edinburgh, who has resided in Dr. Carlile's house for the last six months. This class consists of well-grown girls, nearly all of Roman Catholic parentage, who are taught from the Scriptures. There are twenty-four on the list, the average attendance being about eighteen.

Such are the agencies now at work in Birr ; and the following pages will show that God has been pleased to acknowledge and bless them to the conversion of souls. The effort already made may prove the beginning of a great and blessed movement over the whole of the Midland Counties of Ireland. When it is considered that this Mission is established in the heart of the country, on the borders of one of its most disturbed districts ; that it is in the midst of a dense population of English-speaking Roman Catholics ; that it has already obtained access to upwards of 500 Roman Catholic families ; that it has multitudes of children under daily Scriptural instruction ; that it has

already acquired stability of plan and of operation
ith the prospect of indefinite extension if only means
be supplied ;—it is hoped that this Institution will
commend itself to the sympathy and support of the
servants of God in England, many of whom have
been long waiting and watching to know what can
be done for the spiritual and permanent improvement
of the sister country.

March, 1848.

FRUIT GATHERED

FROM AMONG ROMAN CATHOLICS IN IRELAND.

REPORTED BY DR. CARLILE.

THE Birr Mission having now been seven years in operation, this must be a suitable time for looking back to the results of it, and presenting the fruits which God may have permitted us to gather before him as a thank-offering for his mercy, and an acknowledgment of our entire dependence on him for success. Paul may plant, Apollos may water, but the increase is from God alone.

It is true the utility of a mission is not to be measured by the number of converts it may be the instrument of making. A mission may be most useful in preparing the ground, and scattering the seed, although it may not have reaped any ripe grain. Our Lord's personal mission was of that kind. But few converts were made during his life, and these exceedingly imperfect, like the green ears of barley that were presented in the Temple at the time of the Passover. But some were called in, and the seed was sown, which afterwards, at and after the day of Pentecost, yielded a plentiful harvest. So has it often been with missions since his day. Many servants of God have been permitted to labour assiduously and prayerfully for many years without any convert having been obtained, and yet these missions have afterwards

proved to be the most prosperous. They went out weeping, bearing precious seed, but returned with rejoicing, bringing their sheaves with them.

Yet individual conversions are of great importance in every point of view. A soul saved! Oh what a gain! A kingdom is nothing in the comparison. One individual conversion is a repayment of all the cost and pains that may have been expended upon the mission, although it were immediately broken up, and nothing further effected. One conversion is a proof that God's eye is upon the mission, that he is making use of it for his glory; for he alone can convert the soul.

Although, therefore, I should not be able to point to any one actual conversion as the result of our operations in Birr, I should not regret my seven years' labour, nor the money that has been expended on the mission. The truths of God's word have been disseminated among hundreds of families of Roman Catholics, and received in a multitude of cases with apparent teachableness and satisfaction; many have been brought professedly to renounce all other hope of salvation than the atoning sacrifice of the Redeemer and the power of the Spirit to renew the heart. A wide door has been opened for declaring the way of salvation without reserve or compromise of any kind. The errors of the Church of Rome in doctrine and practice are daily exposed with an unsparing hand, to people listening with avidity and without gainsaying; many children have been taught the words of eternal truth in our day schools and classes, and our Sabbath schools and classes. In *short, there has been a broad-cast sowing of the*

seed, that by the blessing of God might issue in the conversion of thousands of souls. There has also been a congregation formed and regulated upon the standard of the word of God, discipline established, the ordinances of God regularly administered. This congregation, although not large, the average attendance on the Sabbath being about 80 individuals, young and old, yet from the large proportion of those who have been drawn from the Church of Rome, it is, in a Roman Catholic district, of great importance. Still it is possible that the whole of these effects might pass away without leaving any permanent benefit after them. The word of God might prove a savour of death unto death to all to whom it has been ministered. But even if it were thus to pass away, we already have, in the actual conversions which God has granted to the mission, infinitely more than an indemnity for all the time and labour and money we have expended upon it.

In bringing forward instances of conversion I shall confine myself to those who have died; because whatever hopes we may have of many living members, we dare not present them as fruit actually gathered.

I shall further confine myself to those who have been Roman Catholics by baptism and education; for although God has been graciously pleased to grant to us some fruit among Protestants, yet Roman Catholics forming the direct object of the mission, I shall confine myself to them.

I reckon fifteen persons who were Roman Catholics, who have died, exclusively of infants. I do not pretend to represent all of them as having been savingly converted, but I shall give ~~some~~

account of all of them separately, chiefly extracted from my journals, that the reader may judge for himself. And afterwards I shall notice some hopeful cases of conversion in persons who never joined the congregation.

I have only further to preface the individual cases which I am to bring forward by remarking that the whole fifteen were perfectly steadfast in their profession to the last, and in rejecting the offices of the Roman Catholic clergy, although most of them were strongly urged by relations and neighbours to permit the priest to be brought to them. We have had some who, after attending public worship with us for a time, left us, and went to join other denominations of Protestants, and thus to return to the Church of Rome, but of these none are noticed in the following memorials. All of those whose character and deathbeds I am about to describe were steadfast and decided to the hour of death, in their profession of faith in the Redeemer, and their rejection of the Roman Catholic priests and ceremonies. Now we dare not regard this steadfastness of profession as a decided evidence of regeneration; yet it is an evidence of much greater value in them than in Protestants, who have been taught from their infancy to rely only on the Lord Jesus Christ. Those who have witnessed the eagerness with which Roman Catholics cling to their ceremonies and to the offices of the priest in the hour of death, the entire reliance which they have on being prepared for death by extreme *unction*, the triumph with which Roman Catholics *appeal to the cases of turncoats who have turned to the priest in the view of death, and*

the confidence of their assertions that no one brought up a Roman Catholic could ever face death without seeking the priest's services, will easily understand that a person educated as a Roman Catholic steadily and determinedly refusing to see a priest on his death-bed indicates a breaking up of prejudices and a strength of principle of a very important character.

PATRICK HANLON.

Patrick Hanlon was, when I came to Parsonstown, a young man, the son of parents who were members of Mr. Crotty's congregation. He manifested an exceedingly humble and teachable spirit, became a regular attendant at my classes, and although naturally silent and retiring, manifested great zeal for the truth when opportunity called it forth, and was unwearied in his endeavours to instruct his parents and his sister, and to bring them to the faith and obedience of the Gospel. He also became a teacher in our Sabbath school, and was, while he enjoyed health, steady and assiduous in the fulfilment of that duty. His parents were very poor, and seldom had employment, so that I have since feared that he suffered more from extreme poverty than I was at the time aware of. When he was taken ill of the sickness of which he died, he manifested not only patience and resignation, but a desire to die and to be with Christ. The following is the notice of his death entered in my journal of June 15, 1840 :—

“ Poor Pat Hanlon is no more. He has been declining rapidly for some time, and was far gone

in consumption when I returned to Birr, after having been in Dublin for a few weeks. I saw him frequently, and was with him an hour or less before his death. His views were quite clear respecting the mercy of God in Christ Jesus, and his mind perfectly calm. He was not accustomed to speak much, but his Christian character was quite marked and decided. His case attracted some attention, and a considerable number of Protestants visited him, as well as members of our church. He knew me, and named me when I spoke to him, and intimated, when I asked him, that his mind was quite calm, and expressed, as he had always done, a desire to depart and to be with Christ. When some one asked him, a few days before his death, if he had no desire to live, he looked up with an animated countenance, and said with a firm voice, 'O no, I had no wish to live when I was in health, and why should I wish for it now?' A short time after I left the house he breathed his last."

BRIDGET MEARA.

The following extract from my journal, of date April 9, 1841, will furnish all the particulars of which we have kept any record of this interesting child :—

"We have had an interesting scene in the last sickness of two children, daughters of one of the members of the congregation, a very poor labouring man. The eldest of the children was about twelve years of age, had made but little progress in education, partly in consequence of his having been kept constantly employed in attending to

the younger children ; the other about ten. The younger was at home, the elder was taken to the hospital. They were both very gentle, obedient, well mannered little girls. The younger, Mary, was in considerable pain ; when her mother asked her if she was afraid to die and to go to God, and whether she would rather die or live, she said she was not afraid, and added, with much simplicity, that if she were well she would rather live and be with them, but if she was to be in bad health, she would rather God would take her to himself. Biddy, the elder, died of water in the head, after fever. Her mind seemed to open wonderfully as she approached the close of life. She expressed herself quite resigned to die and to go to Jesus, and her only trouble seemed to be her parents grieving after her. One day when her mother visited her, she said it was well for little Mary that she was where the mistress (meaning Mrs. Carlile) could go to teach her, 'for no one can come here to teach me,' said she, 'but the Lord will teach me, mother.' I had seen her before this, but she said at that time but little to me, except that she knew the Saviour loved little children, and that she was not afraid to die and to go to him. She, however, told her mother that I had told her to pray to the Lord to support her, and also to pray for her little sister and her father and mother, which she said she did. On her father visiting her, the first words she said to him were, 'father, I love the Lord Jesus Christ; I love you too, but I love him better than any one,' and then went on to tell him not to fret after her. 'I see you are fretting,' said she, 'but you must not, for I am going to the Lord Jesus.' On one of these visits

of her parents, the people in the hospital who could move about were attracted by her conversation, and listened to her with tears. The eyes of the keeper of the hospital were streaming while the little evangelist was, not indeed teaching theology, but manifesting the power of the grace of God on her own heart. He afterwards told me that he never, since he had charge of the hospital, had seen one so religiously minded, old or young, in it, and that she spoke more like a person of sixty than a little child. When I saw her after this she occasionally wandered. I asked if she knew me; 'O yes,' said she, smiling, 'I have a good right to know you; I love you very much,' she added, 'I love you in my heart; what should we have done without you?' She was moving her head from side to side, as if suffering much pain, and said, 'Oh my head is killing me;' and looking upward she said, 'Oh that the God of heaven would give me patience!' On my telling her to trust in the Lord Jesus Christ, and he would support her, and by-and-by come and take her to himself, she said, 'I hope he will, I am sure he will, because he has made my heart incline to him.' After this her wandering increased, but still dwelling on her intercourse with us, she would say, 'sure, mother, I cannot go to be troubling the mistress so often.' She also thought Mrs. Carlile was in the room, and would tell the people to stand aside that she might see her. The last words that she spoke were about Mrs. C. and the young ladies. I deem it important to notice these things, as testifying, not merely the child's gratitude for any little kindness that might have been shown to her, but also that

of her parents. Soon after this Biddy became speechless, and the two sisters died so near to one another, that we followed the remains of little Mary to the grave on Saturday evening, and those of Biddy on the Monday evening following."

This little girl seems to me to have been a remarkable instance of the teaching and impulse of the Spirit. Before her illness, although she had been for some time under Mrs. Carlile's instruction, there was nothing in her that peculiarly excited our hopes of her conversion. She was rather slow of apprehension, and diffident, so that the sudden developement of Christian character and feeling in her astonished both us and her parents. Her mother, speaking of her afterwards, said, "It was the Lord himself that put it straight down into her heart."

WILLIAM YOUNG.

From my journal of December, 1841.

"One of the most interesting events that has taken place during my absence has been the decease of an aged member of the congregation, full of faith and peace in believing. His name was William Young, the father of one of our Scripture readers, who resided in a townland a little way from Parsonstown. He had been a Carmelite, wore a tightened cord round his body, and practised many of the austerities prescribed or countenanced by the Church of Rome, being exceedingly zealous for the traditions of his fathers. Some of his children were educated at a school in the neighbourhood, in which the Scriptures were read, and some were prepared to follow the movement which took place when

the Messrs. Crotty seceded from the Church of Rome. He himself for a considerable time adhered to these clergymen in their opposition to the hierarchy of their church, but when they began decidedly to preach Protestant doctrine, he and his wife left them and returned to the Roman Catholic chapel. While they were worshipping there, their son, our Scripture reader, who resided in the town, kept up a friendly intercourse with them, always invited them to his house on the Sabbath after mass, and took that opportunity of reading the Scripture to them, and exposing to them the errors of Roman Catholic doctrine and worship. God was graciously pleased to bless these efforts of their son, and he had the satisfaction of seeing both of his parents give up all confidence in mortifications and penances, and one at least of them become a decided follower of the Lord Jesus Christ.

“The old man’s health had long been declining, but before I left Parsonstown on my mission to Scotland, he became so decidedly worse as to indicate that his life was drawing near its close. I saw him twice and conversed with him, and his views of Divine truth seemed to be clear, and his faith in the Redeemer strong and unwavering. Soon after I left Parsonstown his weakness increased rapidly, and it became pretty evident that from the bed on which he lay he was to rise no more. His eldest son, who resides in Dublin, hearing of his situation, wrote to say that he thought it would be proper and decent to send for the priest to visit him, and afterwards his sister came in, and urged him to permit the priest to be *sent for, and when he refused she began to weep, and asked if he intended to die like a heathen.*

He said, she need not weep for him, but ought to weep for her own sins, for that he had a High Priest above who had made atonement for him, and was making intercession for him at the right hand of God, and that he required no other. Afterwards a brother and some other relations came to urge the same thing, but the good old man called for his Bible, and turning to different passages, showed them that the blood of Christ cleanseth from all sin, and that no other priest was necessary for those who had the Lord Jesus Christ for their one great High Priest. Failing in their attempts to persuade him to receive a Roman Catholic clergyman, his Roman Catholic relations spread a report that he had at length sent for the priest; and the Roman Catholic brother of the teacher of our female school, said to her with an air of triumph, that old William Young had at last sent for the priest, adding, 'you see that Mr. Crotty's people always get frightened when death comes near.' She was afraid that in some weakness of mind occasioned by the weakness of his body, he might have yielded to the importunities of his relations, and she went out on a Sabbath evening to ascertain the truth. But on arriving at the house she was greatly delighted in finding the dying believer surrounded by his family and some pious neighbours, listening to the reading of the Scriptures. They continued till they feared that they were fatiguing him, but he requested them to go on, and after reading several chapters, one of them engaged in prayer with him. She found that nothing was farther from his mind than any idea of sending for a priest.

"He soon learned that much bad feeling had been manifested by some of the neighbours, on account of his refusing to see the priest; and after this he always expressed anxiety that his son, our Scripture reader, should leave him in time to get into the town by daylight; and when the young man expressed a wish to remain and read and pray with him, his father informed him that a younger son read and prayed with him every night, which we were all much delighted to hear; for although we were forming good hopes of his son, we did not expect of him so decided an evidence of faith, and of advancement in Christian character. Alluding to the same feelings manifested by the neighbours, the old man took occasion to say to his son, that if any of their relations should seem disposed to quarrel about his being buried in the family burying ground, they were not to contend with them, but to bury him in the new burying ground, where some other members of the congregation had been buried.

"After this he was visited by Mrs. Carlile. She found him in a very weak state, but in perfect peace of mind and resignation to the will of God; the only wish that he expressed about the affairs of this world, was that he might live to hear of the landing of two of his daughters in Australia, who had emigrated the preceding year; but as that did not appear to be the will of God, he said he could commit them into his hands, for he trusted they were his children. The eldest of the two had been a steady member of our congregation for some time previous to her *leaving home*. Mrs. Carlile read to him the 23rd *Psalms*, and other portions of Scripture; and at

several intervals he said, but indistinctly, for his articulation was by this time considerably affected, 'the great and precious promises, "He will never leave thee nor forsake thee;" "the blood of Jesus Christ cleanseth from all sin."' On her visiting him a week afterwards, his wife said that he would not know her; but on her entering the room he lifted up his eyes and immediately named her; and on her telling him that I had expressed great thankfulness in a letter to her, because the Lord was preserving him steadfast in the faith, he said, 'who shall separate me from the love of God in Christ Jesus?' These were the last words she heard him utter. Some time before this, when he found himself getting rapidly weaker, he called his wife and daughter to him, and charged them most solemnly, as in the presence of the Lord Jesus Christ, to stand steadfast in their profession, and not to be moved away from the hope of the Gospel. He afterwards called to him that son from whom he had himself received his knowledge of the Gospel, and said to him, 'I think I shall lose my speech before I die, and if so, do you and your brother call in those members of the family who will worship with you, and commend my spirit to the Lord.' After this, when he seemed to be dying, the house, as is usual on such occasions, was filled with Roman Catholics, and some of them began to say prayers to the Virgin Mary; but his son told them that he could allow no such prayers, for that their father while he was able to speak, protested against any other prayers than those which were offered to God through the Saviour Jesus Christ. Some one then asked him to read the Rosary of Jesus, which he

as this is a form of prayer to the Saviour, in which he knew there were only a few objectional expressions, which he could change or omit in the course of reading ; and while the people were on their knees he continued in extempore prayer, they continuing to kneel and making no objection.

"About a quarter of an hour before his departure his speech failed ; one of his daughters was supporting him, and the rest of the family assembled around him. His son Patrick prayed, and very soon the aged saint fell asleep in the Lord."

Here was a death-bed scene more like those that sometimes occur in the families of venerable elders of the Presbyterian churches of Ulster, or of Scotland, than such as was likely to occur in a family all of whom had been very recently members of the Church of Rome, and some of them still immured in the darkness and delusions of that church.

MARGARET KERLY.

Soon after the decease of this remarkable woman, some account of her was published in the form of a tract, from which the following extracts are reprinted :—

"Margaret Kerly was born and reared in the neighbourhood of Birr, of Roman Catholic parentage, and was married to a Roman Catholic, a small farmer. She never was taught to read ; but as she grew to womanhood she became very *religious, according to the notions of the church with which she was connected.* During her *married life she became a Carmelite, wore a*

scapular, attended chapel every day, went to every station within her reach, and was liberal in her contributions to her clergy on all occasions. While her husband lived she was in comfortable circumstances, but, when he died, having a pretty large family, she sank into poverty; and when the writer of this tract became acquainted with her, she was living alone, in a little half cabin, by the side of one of the roads leading out of the town.

“When the Messrs. Crotty, who had been priests in the Church of Rome, separated from that church, and taught the people who followed them from the word of God, the gospel of the grace of God, Mrs. Kerly was in a state of mind to drink it in with avidity. With a naturally strong mind and decided character, and deeply anxious about her salvation, she quickly discerned and felt the infinite superiority of the revealed truths of the Bible to the absurd and puerile dogmas and practices in which she had been educated, and followed these clergymen in all their progressive movements out of the darkness of Romanism into the light of Scripture.

“When I went to minister to the congregation at Parsonstown, after its having joined the Presbyterian church, I observed her among some other old women, who usually sat together in white caps without bonnets, being rendered rather remarkable, by her frequently clasping her hands together, and casting her very bright dark eyes upwards. I had been told that some of these poor women, when the congregation knelt down to prayer, were in the habit of saying their *Roman Catholic* prayers, and I had set dow

Mrs. Kerly, in my mind, as likely to be one of these ; but, as the sequel will show, I did her great injustice by this surmise.

"She continued with the utmost constancy to attend all our meetings for reading the Scripture and conversation, and at the Sunday school sat down always with one of the classes, listening with the deepest attention, sometimes answering the questions. Her whole life was in beautiful harmony with her profession. She was perfectly disinterested, and never, except in cases of necessity, would accept of any pecuniary assistance ; and these cases of necessity we were obliged to find out by questioning her, for she never obtruded them upon us.

"Several incidents illustrative of her character have been preserved ; but I confine myself to a few of those which manifest the work of grace on her heart.

"At a house where she got a little work, one of the servants of the family took an opportunity of saying to her, 'Now, Margaret, you are a decent woman, and why should you not come with your own decent little daughter to the chapel, and not be following new religions?' 'I love my daughter from my heart,' she replied, 'and would give my heart's blood, if it would be of any good to her ; but the blessed Jesus has said, "he that loveth father or mother, sister or brother—aye, wife or child, more than me, has no part with me."' "

"About the same time, on one occasion when Mrs. Carlile called on her, she told her the expressions she used in prayer. Most of them were very beautiful passages of Scripture turned

into prayer. One was, 'Let that mind be in me that was also in Christ Jesus.' 'That,' said she, 'is a great thing to ask. When I pause upon it, I almost think it is too great.' Mrs. C. read to her the first chapter of the first epistle of Peter, where the Lord promises even to make us partakers of the Divine nature, and said that what God promises to do is not too much for him to grant.

"On one of these interviews she said, in a most devout manner, 'O my blessed Saviour, that I might be permitted to see Margaret (her daughter,) sitting beside me in the house of prayer, listening to the blessed gospel of Christ.'

"Some time after this she came to Mrs. Carlile, and requested her to write a letter for her to her daughter, who is married to a soldier, then and still in Canada. After detailing the usual salutations, notes of health, and other preliminary matters, she said, 'Now, begin and tell her as much of the word of God as you can. Show her how we are all ruined by sin. Begin at Adam and Eve, and tell her we all fell in Adam, and, ever since, there is no power in man to do any good thing. Tell her, that all depends on Christ—that God so loved the world, that he gave his only begotten son, that whosoever believeth in him should not perish, but have everlasting life. Tell her, that the priests of Rome can do nothing for the soul—that they are seducers, turning away the people from Christ. Make her sensible of the difference between the priests and the ministers—that the priests would lead poor sinners to think that they can forgive sins, and would make them trust in popes, priests, and bishops;

but that the faithful minister seeks only to lead souls to Christ. Now, make her sensible, that we are not sure to go to heaven just because Christ died for sinners, but that she must believe on him, pray for her sins to be forgiven, and lead a new and holy life. Say—my dear Mary, you know I was a woman that was continually running after priests, saying prayers, and always trusting in what man could do for me. At that time, I had no more true knowledge of God than the dumb ass; but now, through the grace of God strengthening me, I would rather die the death of Stephen at the Duke (the public square of the town,) than turn again after these seducing spirits. Go, my dear daughter, with your husband and children to some place of worship where the pure word of God is preached, and where prayer is offered up—not in the Latin tongue, but in a language that you can understand. If I had the hope of meeting you at the right hand of my Saviour, I would die happy.’ Then she went on pouring forth many most important truths faster than Mrs. Carlile could write them; and, when the letter was finished, giving her many thanks, she said reverently, ‘May the Lord bless it to the conversion of my poor child’s soul. If I had known these things twenty years ago, my poor children would not now have been in darkness.’

We now pass on to near the closing scenes of her life. When she felt herself likely to be soon removed, she came again to Mrs. Carlile, and requested her to write again to her daughter in Canada, and dictated in a strain similar to the *above*, but no notes have been preserved of it. *She, however, directed Mrs. C. to say, that it was*

probably the last letter she would ever receive from her. It was thus that this good woman proceeded to set her house in order, in the expectation that she was soon "to die and not live."

The history of her mind, during her last illness, is chiefly derived from notes of conversations which Mrs. Carlile had with her during her confinement to her house, and afterwards, for several months, to bed. Her conversations with me were in perfect accordance with these; but she seemed to be more unreserved with Mrs. C., and I kept no notes of her conversations with me.

"JULY 1st.—Went to Mrs. Kerly to consult about removing her to another lodging. Her principal anxiety seemed to be an apprehension lest her daughter should wish to introduce the priest to her dying bed. She said she had been thinking to get her to promise, in the presence of her mistress, that she would not do so. She would get Margaret and her mistress together, she said, and then say to the former, 'Now, Margaret, my darling, will you promise me, in the presence of a holy God, and in the presence of your mistress, that, when I am dying, you will allow no priest to come next or nigh me; for I have no fear of death, thanks to my divine Redeemer, who hath redeemed me with his precious blood; and none of the others (relations) will have any call to bring the priest if you do not. Bring him *now*, if you like, and I will answer him, but do not fetch him when I am speechless.'

"A member of our congregation called in to see her, and said, 'I am very sorry to see poor Mrs. Kerly so low—a good, honest, faithful woman as

she always was.' 'Yes,' said her sister, who was present, 'that is all true, and yet what is to become of her poor soul?' 'Kitty,' said Mrs. Kerly, 'don't you be one bit uneasy about my soul. I have no fear of death. I have committed my soul to the care of my divine Redeemer, and he hath said, "He that cometh to me, I will in no wise cast out. The blood of Jesus Christ cleanseth from all sin." But, Kitty, take care of your own poor soul; for it is in the hands of Anti-christ and his agents.'

"When I opened my Testament to read, she said 'The Lord give me the hearing ear, and the humble and teachable heart;' and she poured out similar ejaculations as we knelt down to prayer.

"SEPT. 26th.—Visited Mrs. Kerly on her sick-bed; her sister, Mrs. D., sitting by her. I told her about the poor prisoners for Christ's sake in Madeira. She thanked God for their faith. She then said, 'Thanks be to my Redeemer, that gave to me, a poor sinner, grace not to be ashamed of the gospel of Christ: for it is salvation, through the power of the Holy Ghost, to every one that believeth. Blessed be God, he enables me to say, to depart and to be with Christ is far better: when the weak turn is over, and I feel that I may continue some time here, I say, Lord, thy will be done on earth as it is in heaven. Thanks be to God, that he did not leave me to a death-bed repentance.' Then turning to her sister, she said, 'Kitty, if you were on this bed you would be thinking of the children, or of the garden, or of something that should be done about the house.' 'I would, indeed,' said Mrs. D. 'Well, said Mrs. Kerly, 'I am now here more than four

months. I have not a thought about the world at all; because, when I was on my feet, I asked the Lord to lift my heart above this present evil world, and to set my affections on things above. Blessed be his name, he has done it, and now I have not a thought for anything on earth but poor——.’ Here her tears prevented her utterance. ‘I said, for poor Margaret.’ ‘Well,’ said I, ‘though you remove from the earth, Mrs. Kerly, God’s Holy Spirit does not leave the world; and, perhaps, when your head is laid low, God may answer your many prayers, and bring poor Margaret out of darkness into his marvellous light.’

“OCTOBER 4th.—When I entered Mrs. Kerly’s cabin, she was conversing with a Miss K. about her daughter, whom she used to dress in white, all the days of her childhood, in honour of the Virgin Mary. She seemed somewhat stronger than at my last visit. She went on very beautifully to give, in her own expressive words, the sense of several hymns, ‘O Lord, do thou teach us to pray aright, with reverence and with godly fear. I am sinful dust and ashes in thy sight, but I will draw near to thee, burdened with guilt, convinced of sin.’ I spoke of Christ being our rock, when again she commenced, ‘Jesus, my saviour, my shepherd, my friend, my prophet, priest, and king.’ She then recurred to John xiv., and went through several verses; and, when her memory failed as to the exact words, she never failed to give the sense, with sometimes a comment upon them thus, ‘In my Father’s house are many mansions—places prepared for you, and I will come again and receive you to myself.’”

"Nov. 14th.—Called on Mrs. Kerly. She immediately began to ask me about Sally Howe, another member of the congregation, who had died on the previous morning. I told her, that Sally seemed to have her whole trust in her Saviour, and mentioned some hopeful circumstances that occurred during her last illness, adding, I trust she is now at rest and in peace. Mrs. Kerly said, 'I did not think she would have gone first,' and sat up, and with much feeling went over the sentiments of a hymn, partly in verse and partly in her own emphatic language, which I told her Sally took great pleasure in. The fourth verse, as nearly as I can remember, she thus rendered, 'O Lord, I do feel my heart prone to wander away from thee the God I love. O take my heart and seal, sanctify, and cleanse it by thy Holy Spirit from above.' I read from Rev. vii., the song of the innumerable multitude; she said, 'O, I wonder if I shall be one of these.'

"Nov. 1st.—Visited Mrs. Kerly. Found her sister, Mrs. D., sitting beside her, and her neice also attending her. She soon began to speak of her Saviour and his love to her, and said pointedly to her sister, 'Never was poor woman more attentive to priests and duties than I was; and many is the good handful of silver I have given them; but, as a dying woman, I now say that I never got any good from all their masses and inventions—never, till Mr. Crotty began to preach to us the Gospel of Christ. Christ is all in all. He has said, "My peace I give unto you; not as the world giveth give I unto you."' "

We conversed a great deal about Christ being the only Saviour—the one Mediator, and able to save

because he is God. Her sister seemed to assent, but took no part in the conversation. Mrs. Kerly offered up several fervent petitions in Scripture language, the words of which I forget. Her eyes were closed, and she looked very thin and weak. I knelt down to pray, and she continued to offer up petitions; and, when I had ended, she said, 'I thank God that I have his children coming to see me. The Lord says, that "when two or three are met together in my name, there am I in the midst of them."' Her sister shortly took her leave; and, on her departure, Mrs. Kerly said, 'May the Lord change your hearts. I would take you all to heaven with me if I could.' I quoted some part of the song of the redeemed in Rev. v. She said, 'I know I shall be one of them.' As I left her, she said, 'I am lying here as one of Christ's poor sheep, waiting till he comes to take me to himself—rejoicing in the Lord.'

"Nov. 25th.—Soon after I sat down, she began in the language of prayer, 'Lord be merciful to me, a poor miserable sinner. Lord increase my faith. Lord strengthen my heart in your own cause. O Lord give me the full assurance of faith.' I read some portions of Psalm cxix. particularly suited to affliction. She said, 'I have now been confined to bed three months, on Monday next; but, thanks be to my Lord, he has not taken from me my hearing, my memory, nor the sight of my eyes.' In remembering the way in which she had been accustomed to spend her Sabbaths, she seemed to have much of the feeling which the Psalmist expresses in the forty-second psalm. 'Twice at prayer,' she said, 'before the Sabbath school, and then the pul-

worship of God, but now I lie here almost unable to pray; but,' correcting herself, she said, 'many Christians are praying for me.' I said, 'above all, Jesus, the great intercessor.' This led her again to her favourite hymn, 'Jesus, my Saviour, shepherd, friend,' &c. I mentioned John x., where the character of Jesus as a shepherd is described. 'Yes,' she said, 'the good shepherd of the chosen few, thy former mercies here renew. God of all grace, sanctify me wholly; work in me that which is well-pleasing in his sight, through Jesus Christ.'

"I think it was during the visit preceding this that she told me of a conversation which she had with her daughter on the concerns of her soul. Her language, as she repeated it, was most heart-stirring. 'Margaret, my darling, will you go to heaven with your mother, or to hell and never see her any more. There is nothing but a pure heart can see God. You must cast away your sins and come to Christ, for he has said, 'I am the way, the truth, and the life.' Christ must be all and in all. We are all ruined by Adam's fall. We are miserable sinners. Christ will cast out none that come to him,' with many other most striking expressions, which I cannot now recollect. Poor Margaret answered only by her tears.

"DEC. 6TH.—Mrs. Kerly said, almost as soon as I sat down, 'Lord increase our faith; Lord help our unbelief.' She is now so weak as not to be able to turn herself in bed, and thinks she cannot now be long here. She said, 'I am afraid I am impatient to be gone.' Her sister, Mrs. D., and *her daughter*, lift her every night; and when the *bed is made*, her sister keeps her on her knees. *She spoke of their kindness and attention.*

thanking the Lord for all. Mrs. D. said to her, 'You have heaven upon earth, Peggy.' 'Yes,' said Mrs. Kerly, 'all the Lord's people have that.' She enquired after Anne —— and G——'s sister. Of the latter, I said 'the nuns and priests were still visiting her, persuading her to look to the Virgin Mary, and to trust in the Romish ceremonies.' She said, 'carnal trumpery. Christ must be all in all. None but Christ—none but Christ can save a poor lost sinner.'

"DEC. 27th.—Visited Mrs. Kerly. While at the door I heard a loud wailing noise, which led me to fear I should find her in agony; but when I entered, I found her lying calm and placid as heretofore. Margaret was sitting by her, weeping bitterly, and saying, 'O mother, mother, will you go from me; will you not let me come home to you.' As soon as we could get the poor daughter calm, Mrs. Kerly said, 'The Lord hath given me peace, but you will not let me go in peace. I have peace with God; peace in my own conscience, and peace with all the world.' Then looking to Margaret, she asked her, 'How is your master?' (he had been ill), Margaret said, 'better.' 'Well,' said Mrs. K., 'Margaret, go home and mind your place; pray to the Lord, and be a good girl. You have been a most affectionate good daughter to me; never turned round to make me a saucy answer; never joined with wicked people in reproaching your poor mother for going according to her own conscience; but now you must give me up to God. You see I am in great peace.' At this my last visit, as it proved to be, she said, 'I have no care on my mind for any earthly thing; my desire is to depart and'

be with Christ, which is far better; to be absent from this sinful body, and to be present with the Lord.'

"Here ends Mrs. Carlile's notes of her visits to her. I saw her twice after this. On the former of these occasions she said she was waiting for God to take her, and that she hoped soon to be with a holy God.

"On the second occasion, she was lying still and placid. On asking how she felt, she said in a whisper, as if she was afraid of being heard expressing a desire, of the propriety of which she was not quite certain, 'longing to be away—longing to be away.' On taking leave of her, she took my hand as she frequently had done, and pressed it to her lips, praying that the blessing of the Lord might be with me. Next morning intelligence came that she had died during the night. The woman who was with her said she retained her senses to within a few minutes of her death, and that as long as she could speak, she was going on in the same way she always was; by which we very clearly understood, that she continued to speak of God and of Christ, till the Lord sealed her lips here, to open them in his presence, and fill them with the song of Moses and of the Lamb.

"Thus died this very eminent saint of God, after bearing, in answer to many prayers, both hers and ours, her testimony till her latest hour, to all the mercy and goodness and truth of the Lord towards her."

PATRICK CUNNINGHAM.

The following notice of this excellent individual is copied from my periodical letter to my congregation in Dublin, in February, 1844, on the occasion of his death :—

“ It has pleased Almighty God to visit us, since I last wrote, with a heavy affliction, connected with our operations here, in the decease of our lamented friend and brother, Patrick Cunningham, one of our Scripture readers. It appears that his constitution had, for a considerable time, been undermined, and that he has long had a presentiment, arising probably from the consciousness of his weakness, that he was not to be permitted very long to continue with us. Towards the end of the year he was ill with what we imagined to be influenza; but it appeared that a deep seated abscess had been forming in his liver, which discharged, and he sunk under the exhaustion occasioned by it. He was a faithful, zealous, conscientious man, of great delicacy of mind for a person of his rank in life. He had been a confidential servant in several families, and in one of them he had an opportunity of reading a New Testament; so that when the Messrs. Crotty broke off from the Church of Rome, he was prepared to follow the movement, and to become a zealous defender of the sufficiency and authority of the sacred Scriptures. It was a considerable time before he obtained a spiritual conception of Divine truth; but from the period that he did so, his Christian character ripened &

great rapidity. On one occasion, when walking with the other Scripture reader, he said to him, 'You may live these twenty years; but for me, I shall not be long here. I am quite prepared for the call, and have no desire to live.' On another occasion, when they were talking of the gross darkness of the people around them, he stopped short on the road, took off his hat, and looking up to heaven with great fervency, thanked God for bringing him out of the darkness and opening his mind to the light of the Gospel. Although he was rather timid in expressing himself before persons of education, yet he was very bold and determined in upholding the truth and striving for the faith once delivered to the saints, among persons of his own station. And when brought into conversation even with the priest of the parish, he acquitted himself with great good sense and firmness, as I had occasion to show you in a former letter. He was familiar with Scripture, ready in quoting appropriate passages, and his manner was so kind and gentle, that he seldom gave offence; but, on the contrary, frequently prevailed on those who commenced the interview with rejecting and even reviling him, to listen to him. One incident showed that he had the genuine spirit of a missionary. In the course of one of his rounds of visitation with his brother reader, (for at this time it was judged expedient for them to go together to the more distant villages,) he said, 'We are getting on too smoothly, meeting with too little opposition; *we shall rust and lose our interest in the work; let us take up some new ground where the people are likely to oppose us;*' and so saying, they

went to some place where they never had visited, and soon had to encounter some violent outcry and abuse. Before he became a Scripture reader, he was a servant in a family in the town, and his wife and two sons lived in a cabin at some distance, and there, being exposed to the influence of their neighbours, they were exceedingly bigoted in the Roman Catholic religion. His wife performed some formidable penances. His eldest son spoke of him with great disrespect, as an old Swaddler, and said that he need not think that any of them would go along with him. After he was appointed a Scripture reader, he took a house and brought his family round him, and soon a visible change began to appear upon them. His sons attended our daily and Sunday schools, and soon imbibed much knowledge. His wife long resisted and doubted, and disputed every inch with him; but at length her prejudices gave way under his kind and judicious treatment; and she is now decided in her attachment to the congregation.

“During Mr. Cunningham’s late illness, his constant employment was reading the Bible or books illustrating it. There was some expectation among his relatives and neighbours that he would send for the priest at last; and no doubt many of them would have rejoiced, for the honour of their church, if he had thus proved himself to have been a hypocrite and a knave; but no such thought ever entered his mind. I saw him repeatedly during his illness, and once within a few minutes of his death. He was then breathing with great difficulty, but perfectly sensible. I asked him if his faith in the Lord

Jesus was steadfast? He said, collecting with difficulty as much breath as would enable him to speak, 'O yes, Sir!' I asked him again if he had no fears? and with the same difficulty of speaking, but with perfect clearness, and in an animated tone, he said, 'Oh, no!' I asked him if I should pray with him? and he said, 'Yes, if you please.' I did so, and encouraged him as well as I was able, and left him, thinking he might live for some hours; but I learned that, before I could have reached my home, he had peacefully and quietly ceased to breathe.

"His last day of visiting, as a Scripture reader, was deeply interesting, from this circumstance, that three times he was asked a reason of the hope that was in him, and three times gave his answers. The following is a copy of the notes that I took from his lips of these conversations—

"A young woman said she could not receive the reading, for that the priest would not permit it, but would quench the candles on them if they would listen to it. "Besides," said she, "we were told that you were dying, and that you were so stiff-necked, you would not turn, nor have the priest. Now," added she, "tell me truth, would you have the priest if you were dying?" "I would not," said C., "for what purpose should I have him?" "To do over again for you," said she, "what you lost by leaving the true church." "I hope," said C., "I am in a better church now; I am sure I am, for I have the word of God for it, and you may tell any one that asks *you that my mind is fixed to what I am.*" "O, *so my mother said,*" replied the young woman, "*that you would never turn from what you now*

are." He then asked if she believed the priest could forgive sins? She said she certainly did believe that he had the power of absolving from all sin. C. said it was not written in any part of the word of God that the priest could forgive sin; but God himself; and proposed to read passages to her to that effect, but she would not listen to him.

"At another house, a man said to him, "You are going too long astray; I wonder at your wandering so long from the true church; you know as well as I that there is but one faith, and one baptism, and that out of that church there is no salvation; and if you would read a little book that I have in the house, you would not think as you now do." "What book is it?" said C. The man ran into the house, and brought the book, and it proved to be a Roman Catholic book, with which C. was familiar. "Now," said C., "do you believe there is no salvation out of the Church of Rome?" "I do," said the man. "Can you prove that?" said C. "That book will prove it," said the man; and went on to prove from passages that he had marked, such as, "If any man hear not the church, let him be as an heathen man and a publican." "If any man preach any other gospel unto you than that ye have received, let him be accursed." "Now what church," said C., "is there meant? It was not the Roman Catholic church, for that was not in existence." "It was then in existence, as well as now," said the man. "No," said C., "we hear nothing of a church of Rome for twenty-five years after our Lord's resurrection;" and then went on to show him that the Gentiles

were not called when our Lord spoke of hearing the church; adding, "now, you see that you were altogether mistaken, and if there were any people present you would be ashamed at having quoted Scripture so much away from the purpose." "I know," said the man, "there was no mass at that time." "No, nor now, either," said C. "It is all nonsense for a man to pretend to make his own God, and then to eat him." The man was a little nettled at this, and said, "If there were any one by, I would not let you say that." "You are speaking," said C., "and I must speak too; but I don't say it to offend you, but only to show you how ridiculous it is." The man then wanted to know why C. did not believe all the Bible. C. said, "We do believe all the Bible." He asked why he did not believe the Apocrypha? C. said it was no part of the Bible, for it was written at a time when there was no prophet. The conversation was here interrupted.

In returning home he was accosted by a man, whom we shall call A. B., who said he had for a long time been desirous of speaking to him, to know from himself what made him leave the Roman Catholic church. "You are a man," said he, "whom I wish well to, at any rate, whether you be going to heaven or to hell; but I want to know why you thought it best to leave the Church of Rome." C. began by saying, "You and I were taught that the Church of Rome was the first church, and the religion of the Church of Rome the only true religion, out of which *there is no salvation*. Now, the priests were *leading us astray in teaching that, for the Church*

of Rome was not the first, nor the second, nor the third church." "What was the first religion?" said A. B. "The Jewish," said C., "or that which was from the beginning of the world," and then went on to tell him the Scripture history of the sacrifices and other rites of that religion. "But when," said A. B., "did the Romans come in?" C. asked him if he had heard of the day of Pentecost? He said he had. C. then explained to him that on that day there were people from Rome present with the Apostles who probably carried Christianity to Rome with them; but that there was no church there then, nor till some years afterwards. "The Church of Rome, therefore," said he, "was not the first church; and there is salvation out of it, for it is declared that all who believe shall be saved." A. B. said, "Well, I believe every word you have said;" adding, "I have long had a great desire to know how you were getting on," and asked at what time there was service in our church, saying that he would come and hear us. C. explained to him that the minister reads and explains the Scripture, prays with the people, sings, and preaches. He said that that was all very good, and that he certainly would come and hear us.

THESE five individuals furnished as decided evidences of genuine conversion as perhaps any Christian with whom it has been my privilege to be acquainted. If nothing had been gained for Christ through the instrumentality of this mission than the conversion of these persons, and the formation of their characters, we should have abundant reason to bless and glorify c

God who called us to engage in it. The cases that follow are less decisive in their evidence ; yet many of them have afforded us comfortable ground of hope that they have entered into their rest.

MRS. TULLY.

Mrs. Tully was the first member of the congregation that died after I became acquainted with it, and considerable interest was felt in the profession in which she would die. Roman Catholics had been very confident that although people might live for a time separate from the Church of Rome, yet that no one who had been a Roman Catholic would dare to die in a state of separation from it. Mrs. Tully however was perfectly steady in her profession. She had been a very regular attendant on Divine ordinances in the congregation. She sent for me on her death bed, and on my asking her what her hope was, she said with much solemnity that her sole dependence was on Jesus Christ.

SALLY HOWE.

When I took up my residence in Parsonstown, Sally or Sarah Howe was a young woman who had been married to a soldier named Lewes, who had deserted from his regiment, and at the same time abandoned her and his infant, and she was generally known by her original name Howe. She was employed by a baker in the town in carrying out bread for sale. She had a sister married to a bigoted Roman Catholic named C—y, with whom she lodged, but finding that he could neither *compel nor persuade* her to go to mass, turned her *out of his house*, and she was received into the

house of the parents of Patrick Hanlon, whose character and death have already been described.

Sally's sister was at this time seized with the illness of which she died, and Sally attended her. The sister seemed to receive the truth from Sally, from our Scripture readers, and others who visited her, with great teachableness. She however sent for the priest who came when Sally was not in the house. At that time the Romish clergy were insisting on all who had been married by the Messrs. Crotty, after their separation from the Church of Rome, being remarried by them. Mrs. C — was in this predicament, and the first thing the priest said was, that she was not married. The poor sick woman said she was married, and that her marriage was good in the law of the land. While this altercation was going on, Sally came in, and hearing the subject of it, said to the priest that her sister was married as well as he could marry her, and added, "when a minister of the Gospel comes to visit a poor sick woman, he might be expected to speak to her about Christ and eternity and salvation, but you do nothing but disturb her, and make her worse, by talking to her about her not being married." The priest demanded who she was. She said she was the sick woman's sister. He then put some questions to her, which seemed rather intended for bantering than for any serious purpose. Sally answered him discreetly, but he thrust her out of the house, and shut the door against her. When she was outside she called out to him, "now you want to draw the veil of priestcraft (these were her own words in relating the incident to me) over that poor woman, but you will never succeed."

while we have the Bible among us." When the priest was gone, Sally went into the house, and the sister said, "O Sally, how did you know how to answer that man as you did?" "It was, Margaret, by reading the Bible, and hearing Mr. Crotty explain it to us. Sure if we have the Bible we need not be afraid of any one. But what made you," added she, "send for such a man? What could he do for you? Sure you know that all your dependence is on Christ!" "I know that," said the sick woman, "and I have no dependence on any one but Christ; but I thought he would have spoken to me about Christ and salvation, and those things that Mrs. M'C. and P. Young speak to me about, and that you know would have been something; but he said nothing to me but about my not being married; and sure I know that I am married."

Sally had a brother who lived at some distance, but who came to visit his dying sister. He, as well as his brother-in-law, was a very determined Roman Catholic, so that Sally could not read the Scriptures to his sister while either of the men were in the house during the day; but when they fell asleep at night, she was wont to light a candle and creep to her sister's bed side, and read to her from the New Testament, and we are not without hope that the poor dying woman received the truth and died in the faith of Christ Jesus. A short time before her death her brother, who was much attached to her, leaning anxiously over her, permitted his tears to fall on her face, when she *looked up and said*, "Tom, you must not let these *sinful tears fall on me; they are sinful tears, for I am going to the Lord Jesus Christ.*"

After this Sally fell into sin; she fell short in her account with her employer to the amount of about a pound, and then prevaricated, and told lies to conceal her fault, and so lost her employment. This separated her very much from the congregation, for she was ashamed to be seen among them. Mrs. Kerly's account of the matter was, that Sally had forsaken the Lord, and that he had left her in the power of the enemy.

She afterwards married a teacher employed in the mission, but whom we were under the necessity of dismissing; he and she thus fell into great poverty; she never however lost her attachment to the congregation; never manifested the slightest disposition to go back to popery, and when her health declined, and she drew towards the time of her departure, her repentance seemed to be so sincere, her faith in the Saviour so simple, and her mind and heart so engaged with spiritual things, that both Mrs. Carlile and I, who saw her frequently during her illness, have very confident hope that she entered into her rest. I was from home at the time of her death, but Mrs. Carlile says that the evidences of a spiritual mind became more and more clear as she drew near to death. Her death has already been noticed in the account of Mrs. Kerly, page 18. This therefore I trust has been another brand plucked out of the burning by the instrumentality of this mission.

MICHAEL GLASPIE.

— This man followed the movement of the Messrs. Crotty from the commencement. He was a steady, industrious, honest man, but very ignorant.

being able to read, and not very regular in his attendance on Divine ordinances. He was a widower, and lived with a married daughter, a Roman Catholic, and had two young children by a second wife. He was either negligent or injudicious in the management of his children, who have been entirely lost to the congregation, and we fear living hitherto without God. Nevertheless, he continued steadfast in his own profession of relying for salvation solely on the Lord Jesus Christ. After Mr. William Crotty removed to Rowndstone, he ceased to attend our meetings, but I understood, attended sometimes the Baptist, and sometimes the Methodist meetings. He died of fever in the hospital. His friends brought the priest to him, but he decidedly rejected him, and asked to see me. I went to him immediately, found him sensible, conversed and prayed with him, and in about two hours afterwards he was in eternity.

MARY CASTLES.

Mary Castles, known among the people by the name of Old Molly, had been a children's maid or nurse in a respectable family, and when I came to Parsonstown, was kept by the family rather on account of former service than on account of any service she could then do. At one of our conversational meetings, some time afterwards, I was much struck by an answer that she gave, respecting prayer. She was asked by Mr. *Crotty*, whether she said her prayers? No, *she said, she had given them all up; that she used to say two prayers to the Virgin Mary, for*

one that she said to God. She was asked if she did not pray to God now. "O yes," she said. "And do you use you beads still?" "O no." "How do you pray now?" to which question she answered with great solemnity, "I begin like the publican, and say, 'God be merciful to me a sinner.' And then I make all to depend on Christ." The following is the notice of her death in my journal for May, 1841:—"The old woman, Castles, who was mentioned in a former journal, as having given an interesting account of her practice, in regard to prayer, appears to be on her death-bed. Her Roman Catholic fellow-servants asked her if she would have the priest; she answered, "No." "Will you have Mr. Crotty?" "Yes." For some time back this woman has attended the Established Church, avowedly for the purpose of obtaining some pecuniary help for her grandchildren, which made me doubt the sincerity of her profession. The curate of the parish, however, saw her, and asked her what her faith rested upon, when she answered distinctly, "On my Lord and Master." He asked her if he should pray with her, and she answered earnestly, 'O do Sir.' Some of the family where she resides have heard her at prayer, and testify that there never was anything, in her devotion, of prayer to the Virgin, or any of her old superstitions; but that her prayers were quite in accordance with the account which she had given of them. We may hope that this woman is another brand plucked out of the burning; although I could have wished that she had not tampered with her spiritual concerns for the sake of any worldly advantage. Her illness and death

took place while I was in Dublin, so that I had no opportunity of seeing her.

MRS. WHELAN.

I saw very little of this woman, as she endeavoured to earn a subsistence for herself and children by selling caps, frills, &c. round the country. Her husband, who was given to drunkenness, was of very little use to his family. She was, however, regular in her attendance on Divine ordinances on the Sabbath, when she was at home. On my return to Parsonstown after one of my periodical visits to Dublin, I found that she had died in the hospital of fever. When she entered it she was in delirium, but recovered her mind before she died. On the keeper of the hospital asking if she wished a priest to be sent for she said, "No, that her confidence was in Jesus."

JOHN MULLANE.

John Mullane was a pensioner with a large family, most of them very young. He had read the Scriptures while in the army, and was thus the better prepared for following the movement of the Rev. Messrs. Crotty. He was long in ill health from asthma; and his temper, naturally irritable, was rendered more so by his disease. He was a very honest, industrious man, and did what he could to bring up his family well. He *was very decided in his rejection of popery, and in his attachment to the congregation, and professed to rely solely on the finished work of the*

Lord Jesus Christ. He was an intelligent man, and very well acquainted with the New Testament. The following is the notice of his death in my journal of 1844 :—

“ *November 22.*—One of the members of our church died during my absence. I had seen him from time to time before I went to Dublin, and he was repeatedly visited by Mr. Junk, who officiated for me, and by members of my family. When Mrs. Carlile visited him, and was reading to him, he shed many tears, but said they were not tears of sorrow, but of gratitude; and thinking that she did not understand or receive what he said, he repeated hurriedly, in consequence of his difficulty of breathing, that he was not weeping for sorrow, but for gratitude.”

MRS. FRIEND.

Mrs. Friend was the wife of a pensioner, who died soon after her, and will be noticed immediately. She and her husband were tolerably regular attendants in the congregation, but there was much in both of them that prevented me from entertaining any hope that they were savingly influenced. Her character, however, greatly softened, and became more spiritual during her last illness. She expressed great contrition for her sins, and a simple reliance on the atoning sacrifice and intercession of the Lord Jesus Christ. The following notice of her death-bed appeared in my journal for April 1846 :—

“ One of our members is on her death-bed. I saw her this morning : she is still perfectly sensible ; listened to the passages which I read

great attention, still expressing her earnest desire to be away and to be with Christ. When her husband had occasion to go out to procure something for her, he left her under the care of the woman of the house. The woman instantly seized the opportunity of proposing to bring the priest to her saying, 'he is below in P. B——'s house; I'll slip round and fetch him up, and neither the old man nor Mr. Carlile will know anything about it.' She, however, told the woman that she wanted no priest, that she had her 'own High Priest.' The perfect composure with which she met the approach of death was wonderful. Her chief anxiety of a worldly nature was to be buried in a small burying-ground which we had just prepared behind our place of worship. She had requested one of the women of the congregation to see her washed and laid out, and her cap properly adjusted after her death. This woman visited her after she had lost the power of speech, and when she saw her she put up her hand to her cap, obviously to remind her of her promise."

PATRICK FRIEND.

A pensioner, and husband of Mrs. Friend, noticed above. He attended Divine ordinances while he was able, frequently read the New Testament, and professed to rely for salvation solely on the Saviour who died for him, abjuring all *trust in himself*, or in anything that man could do *for him*. But there were some things which *threw a doubt on his Christian character, as not indicating strict integrity in his money transac-*

tions. He continued steadfast in his profession to the end. When he was on his death-bed some of the neighbours urged him to allow the priest to be brought to him, but he steadily resisted them, and requested to be buried beside his wife, in our burying ground. Much allowance is to be made for a people steeped in ignorance, and inured from their infancy to very low conceptions of morals, especially respecting truth and uprightness. We leave him in the hands of him in whom he professed to trust, in the hope that he may have been graciously pleased to accept him, notwithstanding his imperfections.

MARY YOUNG.

Mary Young was the wife of Patrick Young, one of our Scripture readers. She was long determinedly opposed to his leaving the Church of Rome, and would even sometimes snatch the Bible from him, and throw it on the ground. By degrees, however, her mind opened to the truth, and she became as decided in her adherence to the gospel of the free grace of God as she had formerly been opposed to it. She had never been taught to read, and was a woman of limited understanding, but this rendered only the more remarkable her deliverance from all her former prejudices. She was long in bad health, from an asthmatic affection, which several times made her feel as if she were dying; but she never displayed the slightest desire for the offices of a priest, or for any of such superstitions of Rome. Her *profession of faith* was that of a simple reliance on her Saviour who had died for her, as

her life was quite in conformity with her profession.

MARY HANLON.

Mary Hanlon was the mother of Patrick Hanlon, the notice of whose character and death stands at the head of these memoranda. Her character is to be classed with several of the last noticed; decided in her separation from the Church of Rome, simple in her profession of trust in the Lord Jesus Christ and in him only, yet without affording decided evidences of a change of heart, but on the contrary some infirmities cleaving long to her which made us fear the contrary. I saw her frequently on her death-bed, and once a few hours before her decease. She died, rejecting all connection with Rome, and expressing her entire reliance on the Saviour of sinners.

I have thus given a plain unvarnished account of the adult persons who, having been baptised and brought up Roman Catholics, have died since I came to reside in Parsonstown. To those are to be added a considerable number who have left this locality, some for foreign countries, who I trust have carried with them the principles in which they were here instructed. There are also to be added a goodly number of persons brought out of the Church of Rome still living and united with us, who I trust are truly converted to God through faith in the Lord Jesus Christ. Of these I dare say nothing individually, *till their Christian character shall have been sealed by holding fast to the end.* But I may say

generally that I conceive the character of the congregation has not degenerated but advanced, so that I do hope that a larger proportion of its members will afford good hope in their latter end that they are passing into glory than during its earlier history.

THE reader is reminded that these fifteen cases of death-bed scenes are not selections out of a greater number, but that they include absolutely all that have occurred in connexion with the congregation of persons who had been baptized and brought up Roman Catholics. A small number of persons who retained their connexion with the congregation after it joined the Presbyterian Church left it, and went back to the Church of Rome: but there were none who did so in sickness, or in the prospect of death, and most if not all of these are still living. There is, therefore, no management here in setting forth the most favourable examples and omitting others, but the whole of the Lord's dealings with us in regard to the death-bed manifestations of character in the converts from the Church of Rome are placed before the public.

BUT we have also to add some, we cannot tell how many, who never became members of the congregation, who yet, chiefly through the instrumentality of the Scripture readers, have died furnishing some comfortable hope that they died in the faith. These we have not had the same opportunities of knowing as we had of knowing those who worshipped along with us. But I can give some account of a few, and these I trust are but *specimens* of a greater number whom we may never hear of till we meet them at the judgment seat.

G——.

The following notice appears of this person in my periodical letter for February, 1841 :—

“ You may remember that a considerable time ago, it was mentioned that the Scripture reader on proposing to read for a family was at first received with levity, but afterwards was permitted to read ; that he found an old man on his bed ill—that on commencing to read, the attention of the whole family was arrested, and that a marked change immediately took place on their spirit. The old man partially recovered, and I visited and conversed with him, and his interest in the word of God seemed still to remain with him. He is since dead ; and on visiting his son’s family lately where he lived, his daughter-in-law said, that ever after the first visit of the Scripture reader he was very anxious for his coming again, that he used to send her to the door to see if he was coming up the road, that she thought his coming to her was a blessing to her and her children ; for that while he was lying on his bed, he used to read the Bible to them, and would call his children to him and give them good advice.” Surely there is hope in his death.

MRS. S——D.

The following notice of this person appears in my periodical letter for February, 1843 :—

“ The Scripture reader on calling at S——d’s found that Mrs. S——d had died, that whilst *dying she had refused to have the priest, saying that she had lately received so much of the truth that she would have nothing to do with the*

priests or the Church of Rome any more, and directed her husband, who is a Protestant, not to send for the priest to her. Her relations, however, forced the priest in upon her; but she continued to say, that she did not want him." (I saw the woman some time before her last illness, and she appeared to me to be in a very teachable and enquiring state of mind).

JAMES K—Y.

This was an interesting old man, brother of a priest. He was visited first by the Scripture readers in 1841, when he received them cordially, and followed them out of the house to thank them for their visit. He was afterwards visited regularly by our late Scripture reader, Mr. Cunningham, but no note has been taken of the conversations that he held with him. They were not controversial, and therefore not of that exciting character to attract attention; but they seem to have been blessed to the old man. In October, 1844, he was visited by Mr. Young and Mr. Lamont, our Scripture readers. The old man was now confined to bed. He spoke to them of his former comfortable circumstances. They showed him that he might have been brought to poverty in order that he might hear the way of salvation, which in his comfortable circumstances he might not have had an opportunity of hearing. In that sentiment he acquiesced. After reading for him John iii. they asked him on what, in the view of death, he placed his confidence; he said, "On Jesus Christ alone and his salvation." They asked him if

looked at all to saints or angels. He said, "away with such things, they were mere talk and nonsense—he trusted to none but Christ." He spoke of Mr. Cunningham, and his reading to him. In January 1845, he was still living, and gave favourable answers to the questions put to him, and seemed to be more decided in rejecting purgatory than he had been. His sister who lived with him was very unfavourably disposed to the visits of the Scripture readers, and prevented them from reading to him, pleading the orders of the priests. They learned, however, that he died without having called in any priest.

FRANCES HENESSY.

Fanny Henessy was a young woman living in the village of Castletown. In that village there is a considerable admixture of Protestants with Roman Catholics, an old Presbyterian settlement having been in the neighbourhood, and by interviews with Protestant families she had been led to read the Scriptures, and occasionally to attend Protestant places of worship. Our Scripture readers met with her first in August, 1842, when, on going to her father's house, they found the door shut, but had a conversation with her before the house, and read for her. They reported that she was very attentive, asked many pertinent questions, and showed that she knew a good deal of Scripture. She then expressed a strong desire to be with a Protestant family. The readers *called on a Protestant woman, to make inquiry about her, and she gave her a good character, and said she was greatly persecuted by her family for*

reading the word of God, and sometimes attending Protestant places of worship.

In the following month they again visited her, and had a long conversation with her respecting the sacrifice of the mass, sacrifices for the dead, &c., which seemed to have much effect upon her, so that they were persuaded that she was ready to leave the Church of Rome.

In the following October, on visiting the village, they found that Fanny had entirely broken off from the Church of Rome, and had been much persecuted. Her parents turned her out of the house, and she was one day without food. In her perplexity she went to the side of a ditch, and continued in prayer for, she thought, about an hour, beseeching God to direct her, and the result was that she was determined to persevere. She was then received by a poor Protestant woman into her house, where she was when the Scripture readers met her. She said that in conversation with her mother she began to read a portion of the Bible, and that her mother said, "now I see you are a devil; I see the very horns coming out on your head. Get out of my sight." A family in the neighbourhood brought her in, and asked her about her change, and said she was mad. She answered, whether she was mad or not she was determined to persevere, and then began to read to them some of the texts that had been pointed out to her by the Scripture reader, and to use some of his arguments. The family said, "Oh we see you are not mad now when you can read for us."

The Scripture readers, having heard the girl's story, went to her parents. Her father went &

and her mother said she did not want them, and that they must not read. The readers being deeply interested in the case of the young woman, talked to the mother solemnly on the danger of resisting the word of God. The woman at length listened, permitted them to read, and seemed to be greatly changed before they left the house.

On their next visit to the village, in the November following, the Scripture readers found that Fanny had gone back to her mother, but said the family used her ill and beat her, although she said she knew they would not kill her. The mother permitted the men to read to her, and the girl said she would come in to public worship with us on the Sabbath following, which she did. She told her brother that they might as well be quiet, and let her alone, as she never would go but where her conscience directed her.

After this she came into the town, and we endeavoured to get a situation for her, but failed; indeed there was scarcely any situation in a town that she was capable of filling; and after remaining for some time, during which she attended with us at worship occasionally, not regularly, she said for want of clothes, she was obliged to return home.

The next notice that I find of her in my journal is in April, 1844, when the Scripture readers on visiting her father's house, found her ill and low, but flushed—they feared not getting sufficient nourishment. They conversed with her *freely* on the way of salvation, her father also *listening attentively*.

The next report is in the July following, which stands thus: "Deak. Henson and his daughter

Frances are dead. She died eight days before him. The Protestant neighbours believe that she did not send for a priest. A priest, however, came, at the instigation of the Roman Catholic neighbours, and was a long while in the house. What took place there we have no means of knowing, but it is believed that she resisted the priest, and refused to accept of his services; and this is confirmed by her not being buried in the same plot of ground with her father."

MRS. D——.

The following notices of this woman appear in my printed letter for August 1844:—"In the month of April last Mr. Young and Mr. Lamont, visiting in a neighbouring townland, called on a family of the name of D——, that had frequently been visited by Mr. Cunningham. Towards the beginning of July the Scripture readers visited this woman a second time. They found her reading a prayer-book. She received them well, requested them to sit down, but she not getting up, they discovered that she was ill, apparently not far from death. After some conversation, they proposed to read for her; but she said, "O no don't read, but say whatever you like, I shall be glad to hear what you have to say. But tell me," added she, what you think of the Virgin Mary? for a Protestant woman told me she was no more than any other woman, that she had no more power, that she was the wife of Joseph, and had other children besides our blessed Lord." The Scripture reader quoted Mat. i. "Take to thee Mary thy wife," to show that she was the wife,

Joseph, and added that as to her having other children or not was not of much consequence to us; that we have to look to Jesus Christ, whose birth was foretold by Isaiah—"A virgin shall conceive and bear a son," &c., on our faith in whom all our salvation depended. "Well," said she, "I shall just tell you that that is my hope of salvation. As to the people about me, they do not know my mind, and I don't want to make them any wiser: but that it is my hope—the Lord Jesus Christ, and no one else." She said further that she was fast hastening to eternity; that she would not be long here. "No," said the Scripture readers, "I would not flatter you; I don't think you have very long to live in the world." "I don't fret about that," said she; "I have no desire to be long in it. I have a desire to die, and to go to God. Certainly the priest has been with me, and I will have the ordinances of my church, but I don't depend on them, or on him. I pray neither to saint nor angel, but to the Lord Jesus Christ, and to him only, and I am sure he will not desert me." They read to her the parable of the ten virgins, to show her that those who were prepared went in immediately to the marriage, and that all others were shut out, which she appeared to comprehend and receive. Y. repeated to her a great part of Is. liii., and also passages from Jo. iii., and 1 Jo. i. 7, "the blood of Christ cleanseth from all sin."

* * * * *

"Mr. Young and Mr. Lamont have just paid a *third visit* to this family. They found Mrs. D. a *little better*, but still apparently dying of *consumption*. They spoke fully of justification by

faith, which some of them, particularly Mrs. D. and her daughters, seemed to understand and believe. The stranger woman said, "If I were to go out and commit any crime, and then say that I believed, should I be saved." Mrs. D. said, of her own accord, "No, for if any one went and committed a crime it would show that he did not believe—that he had no faith, and therefore could not be saved." After this the readers were permitted to read the Scriptures freely. They then began to instruct them in the nature of prayer, saying that they should pray to God only, in the name of Christ, that if they asked any thing in his name they would get it, for that there was but one mediator between God and man, the man Christ Jesus. Mrs. D. said she believed that, and the others listened without any contradiction, except that the stranger woman first mentioned, would have occasionally objected, but was silenced by the others."

Mrs. D. afterwards died. Her daughters who had lived for some time with a pious Protestant family, and had become much enlightened, reported that she died in the faith that she professed to the Scripture readers, relying on the Lord Jesus Christ and none else.

Many others have died under very similar circumstances, and these cases of persons who remained till the end, unconnected with the congregation, are given rather as specimens of a very considerable number, than as a summary of them. The great day of judgment alone will reveal the amount of light that has been diffused *through this district.*

T. C. JOHNS,
Wine Office Court, Fleet Street.

